

THREE SERMONS MADE BY M^R. HENRY SMITH.

- I. *The Benefit of Contentation.*
- II. *The Affinity of the Fall of all.*
- III. *The Lost Sheep, found.*



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THE THREE
GERMONS
MADE BY M.
HENRY SMITH.

I. The history of Cæsar's invasion.
II. The history of the Romans.
III. The Roman Empire.



1620.

THE THREE GERMONS
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HENRY SMITH.

THE BENEFIT OF Contentation;

is the only place where I can get a good night's sleep.

1. TIMOTHY 6.6.

Godliness is great gaine, if a man be consent with
that bee bath,

Because when we preach, we know not whether we shall preach against, or in, to choose fit and proper Texts, to speake that which I would speake, and that which is not fit for me to speake. Therefore, when we

It is necessary for you to hear, is moreover, thinking with myself what doctrine would best for you. I sought for a Text which speaks against con-

couetiselle, which I may call the Londoners sinnes. Although God hath given you more then other, which should turne couetousnesse into thankfulness: yet as the Iule grib wech with the Oake, so couetouselle hath growne wids riches: every man willeth the Philosopheris storie and who is wryt in these walls, that thinketh hevengh, though ther bee so many that haue too much. As the Itracke's ministracion

much when they had *Manna*, as when they were widdroppe,
so they which haue riches covet as much as they which are
without them that conseruynge it indeued an yere.

Without shame that concerning your blinks and your weast together, I may truly say, this wifie is trich ofie were horbo-
getous. This is the Deitil which bewitched you, to thinke
that you had no stanch, when done by.

that you have more than you need. If you can't choose but contentious, I will give you riches which you may count God-like in prosperity. In

which words, as I recollect, of his Wives and his Servants
doth A 2 to

to take him their Idols, that he might bury them also. *Paul* commandeth you to ~~not~~ covet, that he might bury it, and that you should not love the world, for you shall ~~not~~ ~~have~~ ~~any~~ ~~thing~~ ~~in~~ ~~the~~ ~~world~~ ~~of~~ ~~your~~ ~~owne~~ ~~gaining~~. *Godline* is no great gaine: as if he should say, Wil you couet little gain before great? you haue found little joy in many, you shall find great joy in the holy Ghost: you haue found little peace in the world, you shall finde great peace in ~~the~~ ~~world~~. Thus seeing the world striueth for the world like beggers thrusting at a dole; Lawyer against Lawyer, Brother against Brother, Neighbour against

3. Reg. 21. 4 Neighbour, for the golden apple, that poore *Naboth* cannot hold his own, because so many *Achabs* are sick for his Vineyard: when he hath found the disease, like a skilfull Physician, he goeth about to picke out the greedy worme which maketh men so hungry, & setteth such a glasse before them, that will make a shilling seeme as great as a pound, a cottage seeme as faire as a paissance, and a Plough seeme as goodly as a Diadem, that he which hath but twenty pounds, shall be as merry as he which hath an hundred, and he which hath an hundred, shall be as jocund as he which hath a thousand, and he which hath a thousand, shall be as well contented as hee

2. Cor. 1. 12. which hath a million: *Euangelas* *Dians* did thrive with water and pialse, as well as the best did with their wine and juncers. This is the vertue and operation of these words: If you heare them with the same spirit that *Paul* wrote them, they will so stekke upon your hearts, that you shall goe away every

1. Mat. 19. 8. man contented with that which hee hath; like *Zachens*, which before hee had seene Christ, knew nothing but to scrape, but as soone as hee had heard Christ, all his mind was set upon giuing: this was not the first day that *Zachens* seemed rich to others, but this was the first day that *Zachens* seemed rich unto himselfe, when riches seemed dung, and

Mat. 19. 21 godlinese scorne riches. Christ doth not will others to giue all their goods away to the poore, as he bade the yong man, to see what he would doe, but he which forbiddeth to keepe his riches, forbiddeth vs to loue riches, and makes our riches seeme pouertie. When ye contemne riches, ye shal seeme

The Benefit of Contentation.

rich, because no man hath enough; but he which is contented: but if ye be covetous, & gross, and thirsty, as Jacob gave *Rm. 49.4.* Gen. 49.4. he is able to sing, but said, thou shalt not be excellent, so God may give you riches, but he saith, you shall not be satisfied. For ye will be covetous vntil ye be religious. He that wil haue contentation, must leaue his couetousnesse in pawne for it. This is the spirit which we should cast out, if we wil leaue but this one sinne behinde, you shall depart out of this Churche like *N*amaan out of *Jordan*, as if you had bee washed, and all your linnes swapt away, like the skales from Pauls eyes. For what hath brought vsury, and Simony, & bribery, and cruelty, and subtily, and enuy, & strife, and deceit into this City, and made every house an Inne, and every shop a Market of oathes, and lies, and fraud, but the superfluous loue of money? Name couetousnes, and thou hast named the mother of all these mischies, other sins are but hirelings vnto this sin; vsury, and brierie, and simonie, and extortion, & deceit, and lies, and oathes, are factors to couetousnesse, and serue for Portersto fetch and bring her living in. As the Receiver makes a thiefe, so couetousnesse makes an vsurer, and extorter, and deceiuer, because she receiueþ the booty which they steale. Even as *Rachel* cryed to her husband, *Give me Gen. 30.1.* children or else I die, so couetousnes cryeth vnto vsurie, and brierie, and simonie, & cruelty, & deceit, and lies, *Give me riches or else I die.* How they may saue a little, and how they may get much, & how they may prolong life, is every mans dreame from Sunne to Sunne, so long as they haue a knee to bow vnto *Baal*, so many vices bud out of this one, that it is *1.Tim. 6.10* called, *The roote of all euill*, as if we would say, the spawne of all sinne. Take away couetousnesse, and he will sell his wares as cheape as he: he will bring vp his children as vertuously as hee: he will refuse bribes as earnestly as he: hee will succour the poore as heartily as hee: hee will come to the Church as lightly as hee. If ye could feele the pulse of every heart, what makes *Gebez* take the bribe which *Eli-sa* refused, what makes *Demetrius* to speake for Images, *2.Kin. 5.12* which *Paul* condemned, what makes *Nabal* denie *David* *1.Sam. 25.*

that which *Abigail* gave him: what makes *Adam* grudge the oyle which *Mary* tendred: nothing but covetousnesse. When thou shouldest give, she saith, it is too much: when thou shouldest receiue, she saith, it is too little: when thou shouldest remit, she saith, it is too great: when thou shouldest repente, she saith, it is too soone: when thou shouldest heare, she saith, it is too far: like *Pharaoh*, which found one busynesse or other to occupie the lewes when they shouldest serue God. *Now* proouid thy selfe to passe

Thus every labouer hath an end, but covetousnesse hath none; like a tuiter in Law, which thinks to haue an end this Terme, and that Terme, and the Lawyer which shouldest procure his peace, prolongeth his strife, because he hath an action to his partie, as his aduersary hath to his land: so he which is set on coveting, doth drinke brine which makes him thirst more, & sees no haunt till he arrive at death; when hee hath lied, he is readie to lie againe: when he hath sworne, hee is readie to sweare againe: when he hath deceiued, he is ready to deceiue againe, when the day is past, hee would it were to begin againe: when the yere is ended, hee wilshir it were to come againe; and though his house be full, and his shope full, and his coffers full, and his partie full: yet his heart is not full, but lanke and emptie, like the disease which wee call the wolfe, that is alwaies eating, and yet keepes the boord leane. The Ant doth eate the food which sheweth findest. The Lion doth refresh himselfe with the prey that he taketh, but the covetous man bath by his mony, as a sick man sits by his incant, and hath no power to taste it, but to looke vpon it; like the Prince to whom *Eliisa* said, *That he shouldest see the eorne with his eyes; but none shouldest come within his mouth.* Thus the covetous man makes a foole of himselfe. He coveteth to covet: he gathereth to gather: he laboureth to labor: he careth to care: as though his office were, to fill a coffer full of Angels, & then to die like an Aise which carrieth treasures on his backe all day, and at night they are taken from him which did him no good but loade him. How happy were some, if they knew not gold from leade? *If thou bee*

wise

wife (saith Salomon) thou shalt be wise for thy selfe: But he which is couetous, is couetous against himselfe. For what a plague is this (vnlesse one would kill himselfe) for a man to spend all his life in carking, and pining, and scraping (as though he should doe nothing but gather in this world, to spend in the next) vnlesse he be sure that he should come againe when he is dead, to eare those scraps which he hath gotten wth all his stirres? Therefore couetousnesse may well be called Misery, and the couetous Miserable, for they are miserable indeed.

Of them which seeme to be wise, there be no such fooles in the world, as they which loue money better then themselves: but this is the iudgement of God, that they which deceiue others deceiue themselves, and liue like Cain, which was a vagabond vpon his owne land, so they are beggers in the midit of their wealthg, for though they haue vnderstanding to know riches, and a mind to seeke them, and wit to finde them, and policie to keepe them and lite to poisele them; yet they haue such a false sight and bleare eye, that when their riches lie before them they haue pouerie, and he which hath not halfe so much, seemes richer then they: Will you know how this comes to passe? To shew that the couetous men belong to hell, they are all like hell while they liue. Hell is never filled, and they are never satisfied, but as Pro. 30.15. the Horfe leach crye: h giue, giue, so their hearts cry, bring, bring: & thought the tempter should say to him, as he said to Christ, *All these will I giue thee, yet all wil not content them,* Mat. 4.9. no more then Heauen contented him. But as the Glutton in Hell desired a drop of water, and yet a riuer would not sa. Luk. 16.24 tisfie him: for if a drop had bin granted him, he would haue desired a drop more, and a drop to that: so they will lie, and sweare, and deceiue for a drop of riches. The deuill needs not offer them all, as he did to Christ, for they will sue him for lesse, but if he could giue them all, all would not content them, more then the world contented Alexander. For it is against the name and nature of couetouenes to be content, as it is against the name & nature of Contentation to be cou-

toys. Therefore one saith, That no mans heart is like the covetous mans heart, for his heart is without a bottome.

Gen. 5. 15. A Prentise is bound but for nine yeres, & then he is free, but if the covetous man might live longer than Methusalem, yet they would never be Free-men, but Prentises to the world, while they haue a foot out of the graue.

1. Pet. 5. 8. It is a wonder to see as the Deuill compasseth about, seeking whom he may devoure, so men compass about, seeking what they may devoure, such loue is betweene men &

Prov. 1. 13. mony, that they which professe good will vnto it with their hearts, will not take so much paines for their life, as they take for gaine. Therefore no maruell, if they haue no leasure to sanctifie themselues, which haue no leasure to refresh themselues. Christ knew what he spake when he said:

Mat. 6. 24. *can serue two Masters* (meaning God, & the world) because each would haue all.

As the Angel and the Deuill strove for the bodie of Moses, not who should haue a part, but who should haue the whole, so they strove still for our soules, who

1. Job. 2. 15. shall haue all. Therefore the Apostle saith, *The loue of this world is enmity to God.* Signifying such emulation betweene these two, that God cannot abide the world should haue a part, and the world cannot abide that God should haue a part. Therefore the loue of the world must needs be enmity to God, and therefore the louers of the world must needs be enemies to God: and so no covetous man is Gods seruant,

2. Ephe. 5. 5. but Gods enemy. For this cause covetousnesse is calted Idolatry, which is the most contrary sinne to God, because as treason sets vp another King in the Kings place, so Idolatry sets vp another God in Gods place.

This word doth signifie that the covetous make so much of mony, that they euen worship it in their hearts, & would doe as much for it as the Idolaters doe for their Idols. *Pain* seeing such sins committed, and such pains taken for gaine; thought with himselfe, if they could be persuaded, that *godliness is gaine*, it is like that they would take as much paines for Godliness as they that take for Gaine. Therfore he taketh vpon him to proue this strange Paradoxe, that godliness is

is gaine, against all them in the verse before, which hold, that
gaine is godlineise. These two opinions are very contrary,
and heere are many against one. A man would thinke that
Paul should bee very eloquent and sharpe witted; and that
he had need to vse some Logike, for hee hath chosen a hard
Text. What, *Paul*, will you proue that godlines is gaine? You
shall haue more opponents against you then *Michaiah* had ^{1. Reg. 27.7}
when he forbad *Achab* to fight. If you had taken the former
verse which saith that *gaine is godlines*, then you should haue
had matter and examples enough, the Merchant & Mercer,
and Lawyer, and Land-lord, and Patron, and all would come
in and speake for gaine, as the *Ephesians* cryed for *Diana*: ^{Act. 19.28}
but if you will be crosse to all, and preach, *godlineise is gaine*,
to them which count gaine godlines, men will thinke of you
as *Festus* did, that you speake you know not what. These ^{Act. 26.14}
lessons are for *Paul* himselfe. As Christ saith, *All do not re-
ceive this word*, so all doe not count this gaine, but losse: we
count him rich that hath his barnes full like the churle, his
coffers full like the glutton, his table full like *Belsazar*, his
stable full like *Salomon*, his grounds full like *Job*, his purse ^{1. Reg. 4.26}
full like *Craesus*. You speake against your Master, for Christ ^{John 1.3.} ^{Luke 7.22.}
sent word vnto *John*, that the poore receiueth the Gospell, as
tho the godly were of the poore sort: and *Danuid* calleth the ^{Psa. 73.3.12}
wicked rich, *they prosper and flourish*, saith hee, their seede
blasteth not, their cow casteth not, as if hee should say, It is
not as you take it, *Paul*, that godlines doth make men rich. ^{Luk. 16.19.} ^{20.}
Forthis I haue obserued in my time, that the wicked be the ^{Job 7.43.}
wealthiest: and good *Lazarus* is the poore man, and wicked
Dives is the rich man. Againe, wee reade that the Officers
were asked which of the *Pharisees*, or of the Rulers did fol-
low Christ, yet these were counted rich men, though they
had no godlineise: and if you should examine your selfe, it
seems you were no rich man for all your godlines, when you
did worke with your hands for your liuing; therfore if god-
lineise be such gaine, how happeneth it that your share is no
better? so they which are like *Nicodemus* (when Christ saith
that they must be borne againe) thinke that they can haue no
other

other meaning, but that they must returne into their mo-
thers wombe; and when he calleth himselfe bread, that hee
must needes meane such bread as they dine with. As the

John 6.

Iewes, hearing the Prophets speake so often of Christs King-
dome, and call him a King, look. d for a temporal King, that

Mat. 10. 20

should bring them peace, and ioy, and glory, and make them
like Kings themselues: so the carnall eares, when they heare

of a kngdome, and treasures, and riches, straight their minds
runne, vpon earthly, and worldly, and transitory things,
such as they loue, to whom *Paxt* answerech, as Christ an-
swerehd his Disciples, *I haue another meate which you know
not of: so there are other riches which you know not of:* I said

John 4. 3.

not, that godlinesse is earthly, or worldly, or transitory gaine,
but *great gaine*.

He will not onely proue godlinesse to be *gaine*, but *great
gaine*: as if he should say, more gainfull then your wares,
and rents, and fines, and interest, as though he would make
the Lawyer, and Merchant, and Mercer, and Draper, and Pa-
tron, and Landlord, and all the men of riches belieue, that
godlinesse will make them rich sooner then *Couerousnes*. I

Abre 1. 5.

Psal. 14. 2.

C 53. 2.

fear this saying may be renewed, *if a man tell you, ye will not
believe, &c.* As the Lord looked downe vpon the earth, to
see if any did regard him, & said, *There is not one: so this sen-
tence may goe from Court to City, from Cittie to Country,*
and say, there is scarce one in a towne that will subscribe vnu-
to it. *Many (saide David) aske who will shew vs any good? mea-
ning riches, and honour, and pleasure which are not good.*

Psal. 4. 6.

*But when he came to godlinesse it selfe, he leaues out Many,
and prayeth in his own person, Lord lift thou up the light of
thy countenance vpon vs, as if none would ioyn with him. Yet
wisedome is iustified by her own children, & the godly coune-*

Mat. 11. 19

*godlinesse gaine: to make vs loue godlinesse, he calleth it by the
name of that we loue most: that is, gaine. As the Father*

Luke 1. 51.

*callith his Son which he would loue more then the rest, by
his owne name, to put him in mind of such a loue as he bea-
reth to him selfe. Here we may see that God doth not com-
mand men to be godly, only because it makes for his glory,
but*

but because godlinelle is profitable to vs. For godlinelle is not called ~~gaine~~ in respect of God, but in respect of vs: it is ~~gaine~~ to vs, but it is dutie to him. So it is called a health in *Pou.3.8.* respect of vs, because it is the health of our soules: so it is not called a *kingdome* in respect of God, but in respect of vs, *Mat. 6.33.* because we are incituled to the Kingdome by this difference from the reprobates. Put all the good things in the world together, and the goodnes of all is found in godlinelle, and therefore godlinelle is called by the names of those things that men count best, to shew that the godly are as well, as merry, as content with their loue towards God, and Gods loue towards them, as other are with health and wealth, and pleasures. Therefore it is said of the godly, *The feare of the Lord is his treasure.* *Esa 30.36.* Therfore (saith *Ieremy*) *The Lord is my portion*, as though he desired nothing else, and therefore it is said of *Mose*, *That he esteemed the rebuke of Christ greater riches, then all the treasures of Egypt.* *Heb.11.26.* If crostes be riches, as *Moses* thought, what riches are in godlinelle? But is this all the haruest? shall godlinelle be all the godly mans riches? Nay (saith *Paul*) *Godliness hath the promises of this life, and of the life to come, that is, the godly shall doe well in heaven and here too.* And therefore Christ saith, *First seek the kingdom of God, and all the rest shall be cast upon you; even as the sheaues fell before Ruth,* so riches shall fall in your way *Ruth 2.16.* as they did to *Abraham*, and *Lot*, and *Jacob*, and *Job*, and *Joseph*: riches were cast to them they knew not how; but as if God had said, *Be rich*, and they were rich straight. For all good things were created for the good, and therefore they are called *good*. Because the good God, created them for good men to good purpose, therefore as *Jacob* got the blessing, *Gen. 27.8.* so he got the inheritance also: to shew that as the faithfull haue the inward blessing, so they haue the outward blessings too, when they are good for them. For (saith *David*) *They which seek the Lord shall want nothing that is good.* Now *Psal.34.10.* God knoweth better then we what is good for vs, as the nurse knoweth better then the childe when the milke is ready for it. Therfore Christ saith, *Your heavenly father knoweth what you* *Mat. 6.32.*

you haue need off: he saith not, that we know what we haue need of, but that our Father knoweth: as if he should say, when you haue need of health, your Father will send you health: when you haue need of riches, your Father will send you riches: when you haue need of libertie, your Father will send you liberty: for he saith not only, that our Father knoweth what we haue need of, but that hee will give vs the things which wee need. Therefore as children take no care for their apparel what clothes they shall weare, nor for their victualls, what meate they shall eate, but leauie this care for their Father, so saith Christ, *I take you no care for my Father careth for you.*

He was not content to call *Godlinesse* *gaine*, but he calleth it *great gaine*, as if he would say, *Gaine*, and more then *Gaine*: riches, and better then riches: a Kingdome, and greater then a Kingdome. As when the Prophets would distinguishe betweene the Idoll gods, and the liuing God, they call him the *great God*: so the gaine of Godlinesse is called *great gaine*. Theriches of the world are called earthly, transitory, inares, thornes, dung, as though they were not worthy to be counted riches: and therefore, to draw the earnest loue of men from them, the holy Ghost brings them in with these names of disdaine, to disgrace them with their louers: but when he comes to godlinesse, which is the riches of the soule, he calleth it *great riches*, *heauenly riches*, *vnsearchable riches*, *everlaſting riches*, with all the names of honour, and all the names of pleasure, & all the names of happiness. As a woman trims and decks her ſelfe with an hundred ornaments, only to make her amiable, so the holy Ghost ſetteth out godlines with names of honour, and names of pleasure, and names of happiness, as it were in her Jewels, with letters of commendation, to make her be beloved. Lest any riches ſhould compare with godlines, he giues it a name aboue other, and calleth it *great riches*, as if he would make a diſtinction between riches and riches, betweene the gaine of couetouſnes, & the gaine of godlines, the peace of the world, and the peace of conſcience, the ioy of riches, and the ioy of the holy Ghost,

The

The worldly men haue a kinde of peace, and ioy, and riches. But I cannot call it *great*, because they haue not enough; they are not contented as the godly are; therefore only godliness hath this honour to be called *great riches*. The gaine of covetousnes is nothing but wealth, but the gaine of godliness is wealth, and peace, and ioy, and loue of God, and the remission of sinnes, and euerlasting life. Therefore only godliness hath this honour, to be called *great gain*. Riches makes *Gen. 13.6.* base, but godliness makes peace : riches breeds covetousnes, but godliness brings contentation : riches makes men unwilling to die, but godliness makes men ready to die : riches often hurt the owner, but godliness profiteth the owner and other. Therefore onely godliness hath this honour, to bee called *great riches*. Such gaine, such ioy, such peace is in godliness, and yet no man couets it : & this is the quality of vertue, it seemeth nothing vnto a man, vntill he hath it, as *Sa-
lonon saith* of the buyer, while he is in buying, he dispraiseth the thing which he buyeth, and saith, *It is naught, it is not* *Prov. 30.14.* worth the price which ye aske; but when hee hath bought it, so soone as he is gone, he boasteth of his peny-worths; and saith it is better then his money. So godliness, before a man hath it, hee saith it is not worth his labour, and thinkes every houre too much that he spendeth about it; but when hee hath found it, hee would not lose it againe for all the world, because he is now come to that which followeth, to *be content with that he hath*. Here *Paul* sheweth with what a man should be contented, not with one thousand pounds, nor one hundred pounds, nor twenty pounds, but with that he hath : and there is great reason why he should so: because no man knowes what is fit for him so well as his cruer. And therefore every one should esteeme so reverently of God, that he thinke nothing better for him (for the time present) then that which God measureth forth vnto him. For when *Christ* had no mony, hee was content, and when he wanted mony to pay tribute, he sent for no more then he needed: he might haue commanded twenty pounds aswell as 20. pence; But to shew, that we should desire no more then will serue *Mat. 17.27* our.

our turne, hee would haue as more then serued his nature. Now, because contentation is of such a nature, that it can please it selfe with povertie, as well as riches, therefore it is called the *great yasne*: as though it had all which it wanted.

And this contentment (saith *Paul*) we owe to godlinesse, because it is not possible for a wicked man to be contented; for as he is not satisfied with sin, so is he satisfied with nothing. Riches come, and yet the man is not pleased: libertie comes, and yet the man is not pleased: pleasure comes, and yet the man is not pleased: vntill God come, and then hee

Psal. 23.5. saith, *My cup is full. Shew vs thy father* (saith *Philip*) *and it sufficeth. Nay, shew vs thy truth, and it sufficeth.* *Now my*

Luk. 12.19. *soule* (saith the churche) *takē thy rest* (say, now my soule take thy rest, for thou hast lifēd up for many yeres. The godly man hath found that which all else would doth seeke, that is, *Enough*: Every word may be defined, and every thing may be measured, but enough cannot be measured or defined it changeth euery yere: when we had nothing, we thought it *Enough*, if we might obtaine lessē than we haue; when we came to more, we thought of another enough; now we haue more, we dreame of another enough: so enough is alwaies to come, though too much be there already. For as oyly kindleth the fire which it seemes to quench: so riches come as though they would make a man contented, and make him more contentous. Therefore seeing contentation was never found in riches, the *Apostle* teacheth to seeke it in godlinesse, saying, *Godliness is riches*, as though it did not only make a man contented, but make a man contented with it selfe. *He* speakes as though he had found a new kind of riches, which the world never thought of, that are of such a nature, that they will satisfie a man like the water that Christ spake of, *he* that

John 4.13. *drinkes of this water* (saith he) *shall thirst no more: for* they that taste of their riches shall covet no more: but as the holy Ghost filled all the house, to the grace and peace, and joy of the holy

Actis 2. *Ghost* filleth all the heart: that is, *Joseph* had no need of *strony*, because he had the spirit of prophecy; so he which

Gen. 44.15. *hath contentation*, hath little need of riches: he that likes not

of the Philosophers stolte, nor the gold of Ophir, nor the Mines of India, but he hath his plente of, without suer of law; for hee serueth a peacescholler within, whiche would make all Lawyers Preachers, if men were so wile to take counsell of it. 1. Reg. 9. 25.

When the law is ended, if the man be not content he is in trouble still; when his disease is oured, if he be not content, hee is sick still; when his waine is supplied, if he be not content, he is in want still; when bondage is turned into liberty, if he be not content, he is in bonds yet still; but though he be in law, and sicknesse, and pouertie, and bondage, yet if hee be content, hee is free, and rich, and merry, and quiet, even as Adam was waring though he had no clothes. Gen. 1. 25.

Such a Commandement is Contentacion, that wheresoever she setteth foot, an hundred blessings wait upon her, in every disease she is a Physician, in every strife she is a Lawyer, in every doubt she is a Preacher, in every griefe she is a Comforter, like a sweet perfume whiche taketh away the euill stink, and leaueth a pleasant sence for it. As the Unicorne's horne, dipped in the Fountaine, makes the waters which were corrupt and noysome, cleare and viverosome vpon the fudden; so, whatsoeuer estate godlynesse comes vnto, is such like the Apostles, *Peace be to this house*, peace be to this heart, peace be to this man. Luke 5. 9.

I may liken it to the five loomes and two fishes, wherwith Christ fed fauorthousand persons; and yet ther were twelve baskets full of that which was left, whiche could not fill one basket when it was whole. Thus their little feast was made a great feast: so the godly, though they haue but little for themselves, yet they haue somuch for others. like the Widowes Mite, that they may say as the disciples said to Christ, they want nothing though they haue nothing. Contentacion wanteth nothing, & a good heart is worth all. For if she want bread, she can say as Christ said, *I haue another bread*: If she want riches, she can say, *I haue other riches*: If she want strength, shee can say, *I haue other strength*: If shee want friends, she can say, *I haue other friends*. Thus the godly find all. Mar. 12. 42. Luke 21. 35. John 4. 32.

all within, that they see without. Therefore if you see man contented with that he hath, it is a great signe that godlines is entred into him: for the heart of man was made a Temple for God, and nothing can fill it but God alone. Therefore

1. Cor. 3.16. Paul saith after his conuersion, that which hee could never say before his conuersion, I have learned to be content: First he learned godlines, then godlines taught him contentation.

Pbil. 4.12. Now (saith Paul) I have learned to be content: as though this were a lesson for every Christian to learne, to be content. For

Deut. 3.16. thus he must thinke, that as God said to Moses when hee could not obtaine leaues to go to Canaan: Let this suffice thee to see Canaan: so, whatsoeuer he giveth, he giveth this charge

1. Cor. 10.19. which is, Let this suffice thee. As Jeremy saith, This is my portion, and I will take it: so thou must say, This is my portion, and I will take it. This is the signe, whether godlines be in a man, if he haue ioy of that which he hath: for things which

1. Tim. 6.17. God giveth to the righteous, Paul saith, that hee giveth them to enjoy: that is, if he haue much, he can say with Paul, I have learned to abound; if he haue little, hee can say with Paul, I have learned to want; that is, if hee haue much, as Abraham, and Lot, and Jacob, and Job, and Joseph, yet it

John 21.11. cannot corrupt his minde, but as the net was full of fishes, and yet not rent, because they cast it in at Christ's command: so, though the godly man be full of riches, yet his heart is not rent, his minde is not troubled, his countenance is not changed, because he tremembreth, that these things were givien him to doe good, as Hester thought of her honour; for if we haue little, it is like the little oyle which serued the

Heb. 4.14. Widow as little as it was. A little to the righteous (saith David)

Psal. 37.16. it is better then great riches to the ungodly: for when a man hath found the heavenly riches, he careth not for earthly riches, no more then he that walkes in the Sunne, thinkest whether the Moone shone or no, because hee hath no need

Matt. 5.6. of hee light. Therefore we conclude with Christ, Be offred are they which thirst after righteouesnes: for they shall be satisfied: nor they that thirst after riches, nor they that thirst after honour, nor they that thirst after pleasure, shall be satisfied, but

thirst

thirst more, as the ambitious, voluptuous, and covetous do; but they that thirst after righteouſnesſe, ſhall be ſatiſhēd, albeit they haue no riches, nor honour, nor pleasure. If yee aske like the Virgin, How can this be? I anſwer: Even as *Adam Gen. 2.16.* was warme without clothes, ſo God doth ſatiſhēd many men without riches. Though he was naked, yet he did not ſee his nakedneſſe, ſo long as he was innocent: but when hee began to rebell, then began hee to want clothes: ſo though a man be poore, yet he ſees not his pouertie, ſo long as he is contented: but when he begins to couer, then hee begins to want riches, and from that day the curse (in the firſt of *Aggeus, Verse 6.*) takes hold on him; *Yee eat, but ye haue not enough: ye drinke, but ye are not ſatiſhēd: ye clothe your ſelues: but ye are not warme.* Indeed the covetous man ſeemēs to draw the world to him with cords, his coffers are of Loadstones, his hands like nets, his fingers like lime twigs: there it comes, and there it comes, one would thinke this man ſhould be happy one day.

When the Churles barnes were full, hee bade his ſoule take reſt, thinking to gaine reſt by couetouſneſſe, that hee might ſay, Riches gaine reſt, as well as Godlineſſe: but ſee what happened: that night, when he began to take his *Luk.11.16.* reſt, riches, and reſt, and ſoule, and all, were taken from him. Did he not gaine faire? Would hee haue taken ſuch paines, if he had thought of ſuch reſt? Couetouſnes may gaine ri-ches, but it cannot gaine reſt: ye may thinke like this churle, to reſt, when your barnes, and ſhops and coffers are full: but ye ſhall finde it true which *Eſay* ſaith, *There is no reſt to Eſ.3.48.22. the ungodly:* therefore the wiſe man, to preuent all hope of reſt, or honour, or profit by ſinne, ſpeakes as though hee had tried, *A man cannot be eſtabliſhed by iniquitie.* Therefore *Pro.13.3.* he cannot be quieted, nor ſatiſhēd by the gaine of deceit, or bribeſ, or lies, or vſury which is iniquitie. Therefore bleſſed is the man whom godlineſſe doth make rich: for when the bleſſing of the Lord maketh rich, ſaith *Sadomon*, hee doth add no ſorrow to iſ: but, ſaith he, the reuouers of the wicked is trouble; as though his money were care. Wherefore, let Pa-
troner

tron and Landlord, and Lawyer, and all say now, that *Paul* hath chosen the better riches, which shifie, nor moath, nor canker can corrupt: these are the riches at last, that we must dwell with, when all the rest, which we haue lied for, and sworne for, and fretted for, and couensed for, and broken our sleepe for, and lost many Sermons for, forsake vs, like seruants which change their masters: then Godlinesse shall seeme as great gaine to vs, as it did to *Paul*; and he which loued the world most, would giue all that hee hath for a dramme of fauour, that hee might be sure to goe to heauen, when he is dead, though hee went towards hell so long as he liued.

Mal. 3. 14. Here then is an answere to them which aske, *What profit*
3. Sam. 19. *is it to serue God?* How happy was *Barzillai* that would
3. Reg. 4. 13. not be exalted? what quiet had the Shunamite which ea-
Luke 5. 11. red not for preferment? when did the Disciples seeine so
rich, as when they were willing to leaue all? This shall bee
your gaine, when you are visuers of Godlinesse, Is not the
word gone forth yet, which hath killed couetousnesse, that
I may end my Sermon? Either you goe away contented, or
you goe away condemned of your owne conscience: before
you were vexed with couetousnesse, but now the world shall
vexe you too: for you shall never couet, nor lie, nor deceiue
hereafter, but a Sergeant shall arrest you vpon it, and some
sentence which you haue heard, shall gnaw you at the heart
with a *memorandum* of hell, that ye shall wish, O that I could
abandon this sinne, or else, that I had never heard that war-
ning, which makes it a corrosive vnto me before I can leaue
it: if they which are greedy still, could see what peace and
rest, and ioy goe home with them that are contented,
Act. 3. 6. though they may say with *Peter*, *Gold & siluer haue I none,*
every man would haue a suiter to Godlinesse, that he might
haue the dowry of contentation.

If any here be couetous still, let him alwaies thinke, why
Psal. 119. *David* praieth, *Turne my heart to thy law & not to couetous-
nes: he might haue named pride, or anger, or lust, but that no
sin did so keepe his thoughts from the law, as couetousnes-
when*

when it came vpon him : he saith, *Turne my heart vnto thy law, and not to covetousnesse*, as though a man could not bee covetous, and haue any leisure to thinke vpon any good. But as *John* baptizeth with water, so I can but teach you *Luke* 3. with words.

Now you haue heard what contentation is, you must pray to another to giue it vnto you. It is said of this Cittie, that many Citizens of London haue good wills, but bad deeds ; that is you doe no good vntill you die. First, yee are vngodly, that you may be rich: and then you part from some of your riches, to excuse for some of your vngodliness. It may be that some here haue set downe in their wils, when I die, I bequeath an hundred pounds to a Colledge, and an hundred pounds to an Hospitall, and an hundred gownes vnto poore men. I doe maruell that you giue no more when you are at that point : for *Iudas*, when he died, returned all *Mat. 27. 8.* againe : so yee die, and thinke when yee are gone, that God will take this for a quittance. Be not deceiued: for God doth *2. Cor. 9. 7.* not looke vpon that which ye doe for feare, but vpon that which yee doe for loue : if yee can find in your heart to doe good while you are in health, as *Zacheus* did, then God hathli *Luke 19. 8.* respect to your offering : but before, God hearkens how ye giue your riches ; first he examines how yee came by them : for a man may be hang'd for stealing the mony which hee giues to the poore, because if hee should count godlinesse gaine, much more should he care to gaine by godly meanes. Thus you see the fruits of godlinesse, and the fruits of covetousnesse, to stay *Balaams* polling for a bribe, and the *Num. 22. 17.* sons of *Zebedens* suing for preferment, lest seeking for asles they lose a better Kingdome than *Saul* found. If you be covetous, yee shall never haue enough, although you haue too much : but when ye pray, *Thy kingdome come*, yee shall wish, *Luke 11. 2.* *my kingdome come*. If yee be godly, yee shall haue enough, though ye seeme to haue nothing like to the *Smyrnians*, of whō God saith, *I know thy pouerty, but thou art rich*. There-
fore what counsell shall I giue you; but as Christ counselled his Disciples, *Be not friends to riches, but make you friends of Reuel. 1. 9.*

Phil. 4.12. riches: and know this, that if ye cannot say as Paul saith, I haue learned to be content, godlines is not yet come to your house; for the companion of godlinesse is Contentation: which, when she comes, will bring you all things. There John 8.36. fore as Christ saith, If the Son make you free, you shall be free indeed: so I say, if godlinesse make yee rich, yee shall be rich indeed. The Lord I E S V S make his richnes yee doers of that yee haue heard, Amen.

I. Now all is said. **H I N I S.**

THE





THE AFFINITIE OF the F A T H E V L L.

Luke, VIII.

19. Then came to him his Mother and Brethren, and could not come neare him for the pressa.

20. And it was told him by certaine, which said: thy Mother, and Brethren, stand without, and would see thee.

21. But he answered and said unto them, My Mother, and Brethren are those which heare the Word of God, and doe it.

I Ere is Christ preaching, a great prease hea-
ling, his Mother & his Friends interrupting,
and Christ againe withstanding the inter-
ruption, with a comfortable doctrine of his
mercie towards them which heare the word
of God and doe it. When Christ was about a woorke and ma-
ny were gathered together to hearre him the Deutie thought
with himselfe, as the Priests and Saduces did in the
fourth of the 23d of Iulie in the year 3000, all the world
will follow him and I shall be like Rachel, without Children:
therefore deuising the likeliest policie to frustrate and
disgrace but one of his Sermons, therby to make the peo-
ple unwilling to hearre him againe. As hee set **Eve** vpon **Gen. 3.6.**
Adam, and made **Job's wife** his instrument, when he could
not hearre himselfe so hee sendeth Christis Mother, and put-
tech in the minde of his Kinsmen, to come vnto him at
that instant, when hee was in this holy exercise, and call
vpon him while hee was preaching, to come away, and
yd

goe with them. Christ seing the Serpent dealing how he made his Mother the Tempter, that all the Auditory might goe away empie, and say where they came : We heard the man which is called Iesus, and he began to preach vnto vs, with such words, as though hee would carry vs to heauen : But in the midde of his Sermon, came his Mother, and Brethren to him, that it might be knowne what a kinsman they had : and so soone as he heard that they were come, suddenly he brake off his Sermon, and slipt away from vs, to goe and make merry with them. Christ, I say, seeing this traue laid by Satan, to disgrace him (as he doth all his Ministers) did not leaue off speaking, as they thought he would : but, as if God had appointed all this, to credit and renoune him, that whch was noised here to interupt his doctrine, hee taketh for an occasion to teach another Doctrine, that there is a neerer coniunction betweene Christ and the Faithfull, then betweene the Mother and the Sonne, which are one flesh. Therefore when they say, thy Mother and Brethren are come to speake with thee, he pointeth to his hearers, and saith, *These are my Mother and Brethren, which brasse the word of God, and doe it*, as if he should say, I haue a Mother indeed which brought me forth, but in respect of them which haue the word of God and doe it : shee is like a Step Mother, and thse are like a naturall Mother.

With this wise answere, hee quieted the Auditors, and made them hear him better then they did before. For now they thought with them selues, what man is this, which loweth vs to see then his Mother ? his Mother called him, and yet he would not goe from vs, his Brethren stay for him, and he maketh as if he did not know them, but faith, *Who is my Mother ? Who are my Brethren ?* to aro and singe him.

Thus Christ spake, as it were, in an indignation against Satan, and said, Satan, this Sermon was not begun for thee, neither shall it end for thee : this worke was not done for my Mother, neither shall it bee left for my Mother. Thus he caught the devill with his owne bait, and made his people more louing and attentive towards him,

by that which Satan thought to disgrace him. He was so tem-
med with the Spirit, that let the Devil tempe him, or the
woman tempe him, or Prince tempe him, at all is one.

Here are two doubts, the first is the difference betweene
the Euangelists: for *Matthew* saith, that one brought this *Mat. 12.37*
message, *Marke* and *Luke* attribute it to moe: both may
stand, for the word which his Mother gave of calling him
forth, was receiued of the rest, and so passed amogst many,
till it came to Christ, so that one may be said to bring this
message, because one noyseid it first, and many may be said
to bring this message, because many noyseid it after.

The second doubt is, because Christ had no Brethren,
how they said, *Thy Brethren would speake with thee*. You
must understand, that they which are here called Christ's
Brethren, were his Cousins by the Mothers side: that is, her
Sisters children, for there were 3, *Maries*, and these three
were sisters, *Mary* the Virgin, *Mary* the Mother of *Iesous*,
and *Mary* the Daughter of *Cleophas*, whose Sonnes these
were: their names were *James*, *Joseph*, *Iudas*, and *Simon*:
and they are called the Lords Brethren, because they were
Kin vnto him. Therefore noce, that in holy Scripture, there
be foure sorts of Brethren: Brethren by Nature, so *Esan* and
Jacob are called Brethren, because they had one Father, and *Gen. 27.30*
one Mother: Brethren by Nation, so all the Iewes are called *Deut. 15.1*.
Brethren because they were of our Countries: Brethren by
Conianguinity, so all are called Brethren which are of
one family, and so *Abraham* called *Lot* his Brother, and *Sara* *Gen. 13.8*.
Abrahams Sister, because they were of one Line: Brethren by *Gen. 12.13*.
profession, so all Christians are called Brethren, because they *Matt. 13.*
are of one Religion. These are Brethren of the third order,
that is, of Consanguinity, because they were of one Fa-
mily.

Now, when his Mother and his Brethren, were come to
see him, it is said, that they could not come neare him for
the preare. Here were Auditors now, Christ so flowed now
with Disciples, that his mother could haue no room to heare
him: but after a while, it was low water againe. When the

Mat. 16.31 Shepheard was strooken, the shepheardes were scattered, when hee preached in the streets, and the Temples, and the fields, then many flocked after him: but when hee preached vpon the Crofle, then they left him, which said they would never forsake him; then there was a great preache to see him die, as there was heare to heare him preach. And many of these which seemed like brethren and sisters, were his betrayers and accusers, and persecutors: so inconstant are we in our zeale, more then in any thing else. Thus much of their comming and calling to Christ: now to the doctrine which lieth in it.

Here be two speakers: one faith, Thy Mother, and thy Brethren are come to speake vnto me: The other faith, These and my Mother & Brethren which heard the word of God and abhor it. The scope of the Euangelist is this: First, that Christ would not hinder his doctrine, for Mother, or Brethren, or any Kinsman: Then to shew that there is a neerer conjunction betwene Christ and the Faithfull, then the Mother and the Sonne. The first is written for our comfort; Touching the first, he which teacheth vs to honour our Father and Mother, doth not teach heare to contemne Father and Mother, because he speakes of another Mother, for it is said, that he was obedient to his Parents. This hee sheweth, when being found in the Temple amongst the Doctors: hee left all, to goe with his Mother, because she sought him, so he honoured her that he left all for her. This hee shewed againe at his death, Being vpon the Crofle, hee was not vnmindfull of her: for pointing vnto Iohn, he said, Mother, behold thy Sonne: and pointing vnto her, he said; Behold thy Mother: so he commended her to his beloved Disciple before he died. Therefore, this is not a doctrine of disobedience, but a rule how to obey. As hee taught his Disciples

Mat. 22.21 to give vnto Cesar, that which is Cesaars, and to God, that which is Gods: so he teacheth vs here, to give vnto Parents, that which is Parents, and to the Lord, that which is the

Exod. 20.5 Lords. When God said, Honour thy Father and thy Mother, hee did not give a commandement against himselfe: and therefore he saith, Honour me, before he saith, Honour them.

The

The first Commandement is, Honour God; the first Commandement is, Honour thy Parents, lest you should honour your Parents before God. When Salomon bade his Mother ask him any thing, hee signified that the Mother should be obeyed in many things; but when he denied his Mother that one thing which she asked he sheweth, that the Mother should not bee obeyed in all things. When Christ said: *You have but one Father and Master*, hee speakes of Faith and Religion, shewing that when it concerneth our Faith and Religion, we should respect but one Father, and one Master, which is the givere of our Faith, and the Master of our Religion.

When Paul said, *Children obey your Parents in the Lord*, Ephe. 6.1. he meanes not that we should obey them against the Lord. Rom. 13.5. As, when he saith, *Obey Princes for conscience sake*, he meaneth not that wee should obey them againt conscience. Therefore when it commeth to this that the earthly Father commandeth one thing, & that the heauenly Father commandeth another thing: then, as Peter answere the Rulers, so maist thou answere thy Parents, *Whether is it meete to obey God or you?* Then these are the hands which thou must cut off, then these are the eyes which thou must pull out, or else they should be as much vnto thee, as thy hand, or thine eye.

In Matthew 19. A man must forsake his Father and his Mother to dwell with his Wife. In Luke the 16. Hee must forsake Father and Mother, and Wife, to dwell with Christ: *For, Hee which forsaketh Father or Mother for me, shall receive me more*, saith our Saviour. Nay, *He which doth not hate Father, or Mother, or Wife for me, cannot be my Disciple*. Shewing that the loue towards God should be so great, that in respect of it, our loue toward men should be but hatred. Thus he which obeyed his Parents more then we, yet would haue some rule, some sentence, some example in Scripture, of not obeying them too; because it is such a hard point, to know how farre they are to be obeyed, which are set in authority, especially when they set by their commandments.

As.

Gen.6.2.

John 2.

Mat.15.23

As none but God speakes alwayes right, so none but God
 must alwaies be obeyed: we are not called onely the Sonnes
 of men, but we are called the sonnes of God. Therefore as Christ
 answered his Mother, when she would haue him turne wa-
 ter into wine, *woman, what haue I to doe with thee?* so we
 should answer Father and Mother, and Brethren and Sisters,
 and Rulers, and Masters, and Wife too, when they will vs to
 doe that which is not meet, *What haue I to doe with you?* For
 to leaue doing good, and doe euill, were not to turne water
 into wine, but to turne wine into water. Peter was not Satan:
 but when he tempted Christ like satan, Christ answered him
 as he answered Satan, *Come behinde me Satan:* shewing that
 we should giue no more attention vnto Father or Mother,
 or Master, or Wife, when they tempt vs to euill, then wee
 would giue vnto Satan, if he should tempt vs himselfe.

Three things children receive of their Parents, Life, Main-
 tenance, and Instruction. For thesethree, they owe other
 three: for life, they owe loue; for maintenance, they owe
 obedience; for instruction, they owe reuerence: For life, they
 must bee loued as Fathers; for maintenance, they must bee
 obeyed as Masters; for instruction, they must be reuerenced
 as Tutors. But as there is a King of Kings, which must bee
 obeyed aboue Kings, so there is a Father of Fathers, which
 must be obeyed aboue Fathers: therefore sometimes you
 must answere like the Sonne, when he was bid to goe into
 his Fathers Vineyard, *I will goe:* and sometime you must an-
 swer as Christ answered, *I must goe about my fathers businesse.*

When two milch Kine did carry the Arke of the Lord to
 1.Sam.6.10 *Bethshemeish*, their Calues were stiue vp at home: because the
 Kine should not stay, when they heard their Calues cry after
 them: so when thou goest about the Lords busynesse, thou
 shalt heare a cry of thy Father and thy Mother, and thy Bre-
 thren, and thy Sisters, and thy Kindred to stay thee, but then
 thou must thinke of another Father, as Christ thought of
 another Mother: and so as those Kine went on till the Lord
 brought them where the Arke should rest, so thou shalt goe
 on, till the Lord bring thee where thou shalt rest. *It is better*

to flie from our friends, as *Abraham* did, then to stay with some friends, as *Samson* did with *Dalila*. *Gen. 11.3.*
& 12.11.
Iude 16.14

I may say beware of Kinsmen, as well as our Saviour said, *beware of men*, For this respect of couzenage made *Eli* his Sonnes Priests: and this respect of couzenage hath made many like Priests in England: this respect of couzenage hath made *Samuels* sonnes Judges, and this respect of couzenage hath made many like Judges in England: this respect of couzenage brought *Tobias* into the Levites Chamber: and this respect of couzenage hath brought many Gentlemen into Preachers liuings, which will not out againe: As Christ preferred his spirituall Kinsmen, so we preferre our earthly Kinsmen. Many priuiledges, many offices, and many benefices, haue stooped to this voyce; thy Mother calleth thee, or thy Kinsmen would haue thee. As this voice came to Christ while he was labouring, so many such voices come to vs while we are labouring. One saith, Pleasure would speake with you: another saith, Profit would speake with you: another saith, Ease would speake with you: another saith, a Deanery would speake with you: another saith, a Bishoprick would speake with you: another saith, The Court would speake with you.

When a man is in a good way, and studieth the Scripture to be a teacher of the Churche, a voyce commeth to his eare, as this came to Christ, and saith: Thy friends would haue thee study the Law, so by Divinitie thou shalt attaine to no preferment, and thine owne flocke will vex thee, or the Bishop will stop thy mouth. This winde sometime turneth *Jonas* his sailes from *Nimnic* to *Tarsis*, and makes him bury his talent. *Jonas 1.*

If he be a Divine already, & preach his conscience, a voice commeth vnto him againe, as this did to Christ, & saith, Thy friends would haue thee to be quiet, or there be spies which do note what thou saist, or, there be fellowes that lye in wait for thy living: so sometimes with a little intreatie, he beginneth to draw vp his hand, and lay his finger vpon his mouth, and preach peace, when he is sent with warre. Thus we are

cumbered like our Master, before our Sermons, and in our Sermons, and after our Sermons; euen of them sometime, which should incourage vs: and therefore as Christ saith, *Beware of men, to say I, Beware of Kinsmen.*

So soone as the children be borne, their Parents bring them to the Temple, and baptize them, and offer them to God: but so soone as they be able to serue him, they tempt them away from him to Law, or Physicke, or Merchandise, or Husbandrie, and had rather they should be of any Tribe, then of the Tribe of *Levi*, which serueth in the Temple. He which will be hindred shall haue blocks enow: but we must learne to leape ouer all, as Christ leaped ouer this. If wee should leane Father, and Mother, and Wife and Children, for Christ, much leſſe should wee care for labour, or losſe, or shame, or trouble, or displeasure, for we should aduenture these for our friends. Thus much of his naturall Kindred: now of his spirituall Kindred.

Here is a Genealgie of Christ, which *Matthew* and *Luke* neuer spake of: As Christ saith: *I haue another bread which you know not: so he saith: I haue other Kinsmen which you know not.*

Saint *John* writing to a Ladie, which brought vp her children in the feare of God, calleth her the elect Ladie, shewing that the chiefest honour of Ladies, and Lords, and Princes, is to be elect of God. *S. Luke* speaking of certaine *Berians*, which received the Word of God with loue, calls them *more noblemen then the rest*: shewing, that God counteth none Noble, but such as are of a noble Spirit. As *John* calleth none elect but the vertuous, and *Luke* calleth none Noble, but the religious: so Christ calleth none his Kinsmen, but the righteous: and of those onely he saith, *These are my Mother and my Brethren, which heare the Word of God and do it.*

As *Abrahams* children are not counted after the flesh but after the Spirit: So Christ's kindred are not counted after the flesh but after the Spirit; for the flesh was not made after the Image of God, but the Spirit: therefore, God is not called the Father of bodies, but the Father of spirits. Now God,

God which is a Spirit, preferreth them that are kin to him in the Spirit. Therefore *Esa*n was not blessed because he was of Isaacks flesh: but *Jacob* was blessed, because hee was of Isaacks Spirit. As wee loue in the flesh, so Christ louerh in the Spirit; therefore he calleth wone his *Kismen*, but them which heare the word of God, and doe it.

Gal. 4. 28.
29.

It seemeth that *Paul* thought of this saying, when as hee said, *Till Christ be formed in you*: If Christ be formed in vs, as *Paul* saith, then we are Christ's mother: euery one which will haue Christ his Sauiour, must be Christ's mother. The Virgin asked the Angel, *How she could beare Christ, seeing shee had not knowne a man*. So you may aske how you can beare Christ, seeing he is borne againe already.

As there is a second comming of Christ, so there is a second birth of Christ. When wee are borne againe, then Christ is borne againe: the Virgin was his Mother by the flesh, and the Faithfull are his Mother by his Spirit: The Holy Ghost conceiued him in her, the Holy Ghost doth conceiue him in them: he was in her wombe, and hee is in their hearts: shee did beare him, and they doe beare him; shee did nurse him, and they doe nurse him. This is the second Birth of Christ. As the soule of man may bee called, *The Temple of the Holy Ghost*, which is the third Person: so it may be called, *The wombe of the Sonne*, which is the second Person.

Mat. 25.
Luke 21.

Before these words it is said that Christ asked, *Who are my Brethren?* as if hee shoules say, You thinke that I am affected to my *Kismen*, as you are. But I tell you that I count them my kinsmen, which heare the word of God, and do it. To shew that Christ louerh vs with an everlastinge loue; hee sheweth that hee doth not loue vs for any temporall things, but for that which indureth for euer.

If Christ loued vs as *Isaac* loued *Esa*n, for yevynisoun, then *Gen. 25. 28*. we might misse the blessing as *Esa*n did. But as *John* saith, *He louerh in the truthe*: so Christ louerh in the truthe. To loue in the truthe, is the true loue. Every loue but this, at one time or other, hath turned into hatred: but the true loue.

ouer-

ouercommeth hatred, as the truth ouercommeth falsehood.

Now for this loue, Christ calls them by all the names of loue; his Father, and his Brethren, and his Sisters. In *Rom. 6.* they are called *his Servants*; if that bee not enough, in *John* the fifteenth, they are called *his friends*; if that be not enough, in *Luke* the fourte and twentieth, they are called *his brethren*; if that bee not enough, in *Marke 1.* they are called *his Children*; if that be not enough, here they are called *his Mother*; if that be not enough, in *Canticles* the fift, they are called *his spouse*: to shew that he loueth them with all loue; the Mothers loue, the Brothers loue, the Sisters loue, the Maisters loue, and the Friends loue.

If all these loues could be put together, yet Christ's loue exceedeth them all; and the Mother, and the Brother, and the Sister, and the child, and the kinsman, and the friend, and the seruant, would not doe and suffer so much among them all, as Christ hath done, and suffered for vs alone. Such a loue we kindle in Christ, when we heare his word, and doe it, that wee are as deare vnto him, as all his kindred together.

Now as we are his Mother, so should wee carry him in our hearts as his mother did in her armes. As we are his brethren, so wee should preferre him, as *Joseph* did *Beniamin*. As we are his Spouse, so we should embrace him, as *Isaac* did *Rebecca*: if thou be a kinsman, doe like a kinsman.

Gen. 43.43 Now wee come to the markes of these kinsmen, which I may call the armes of his house. As Christ saith, *By this all men shall know my Disciples*, if they loue one another: so hee saith, by this shall all men know my kinsmen; if they heare the word of God, and doe it,

As there is a kindred by the Fathers side, and a kindred by the Mothers side: so there is a kindred of Hearers, and a kindred of doers. In *Mathew* it is said, *He which heareth the will of my Father, and doth it*: here it is said, *He which heareth the word of God, and doth it*: both are one: For his word is his will, and therefore it is called his will. *Psal. 119.*

As he speakes there of doing, so hee speakes here of a certayne rule, which he calleth, *the Word of God*, wherby all mens works must be squared: for if I doe all the workes that I can to satisfie anothers will or mine owne will, it availeth me nothing with God, because I doe it not for God. Therefore he which alwaies before followed his owne will, when he was stricken downe and began to repent himselfe, hee presently cryed out, *Lord what wilt thou haue me to do?* As if *Act. 9.* he should say, I will doe no more as men would haue mee, or as the devill would haue mee, or according as the flesh would haue mee, but as thou wouldest haue me. So *David* praied, *Teach me, O Lord, to do thy will, not my will:* for we need not to be taught to doe our owne will, no more then a Cuckoo to sing cuckoo, her owne name. Every man can goe to hell without a guide.

Here is the rule now: if you liue by it, then you are kin to Christ. As other kindreds goe by birth and marriage, so this kindred goeth by faith and obedience. Hearers are but halfe kin, as it were in a farre degree: but they *which haue
and doe*, are called his Mother, which is the nearest kindred of all. Therefore if you haue the deed, then are you kin indeed: there is no promise made to hearers, nor to speakers, norto readers; but all promises are made to beleeuers or to doers.

If you aske God, who shall dwell in the holy mountaine; hee faith, *The man which walketh uprightly:* here are none *Psal. 15.2.* but doers. If you aske Christ, who shall enter into the Kindome of Heauen, hee faith, *Not they which cry Lord, Mat. 7.21.* *Lord* (though they cry twice Lord) but *they which doe the will of my Father:* heere are none but doers. If you aske him againe, how you may come to Heauen? hee faith, *Keepes be Commandements:* here are none but doers. If you aske him againe, who are bleisled? hee faith, *Blessed Luke 18.* *are they that heare the word of God, and doe it:* here are none but doers. If you aske an Angel, who are blessed? hee *Reuel. 22.7.* faith, *Blessed are they which keepe the words of this Booke:* heere are none but doers. If you aske *David*, who are

Psal. 106.3. are blessed the faith, *The man is blessed which keepeth righte-
onnesse*: here are none but doers. If you aske *Salomon*, who
are blessed the faith, *The man is blessed which keepeth the law*:
Esay 50.2. here are none but doers. If you aske *Esay*, who are blessed?
Iam. 1.25. he saith, *Hee which doth this is blessed*: heere are none but
Mat. 7.21. doers. If you aske *James*, who are blessed? he saith, *The doer
Rom. 2.13.* of the word is blessed in his deed: here are none but doers. The
blessing and doing run together.

Lefft any man shoulde looke to bee blessed without obe-
dience, Christ calleth Loue the greatest commandement:
but *Salomon* calleth Obedience, the end of all: as though
without Obedience, all were to no end.

When *Michah* had got a Leuite into his house, *Now
Judg. 17.8.* (saith he) *I know the Lord will be good unto me, seeing I haue
a Leuite in my house*: so, many think, when they haue gotten
a Preacher into their Parish, Now the Lord will bee good
vnto vs, now Christ will loue vs, now wee are good sonnes,
seeing we maintaine a Preacher amonit vs. But *Michah*
was not blessed for a Leuite, nor you for a Preacher: but as
you would haue vs to doe as we teach, so God would haue
you to doe as you heare: for you shall be no more fauored for
hearing, than we are for speaking.

Gen. 1. When God created the tree, hee commandeth it to bring
forth fruit: so, when hee createth faith, hee commandeth
it to bring forth workes, and therefore it is called a lively
faith. When our Saviour would prove himselfe to *John*, to
Mat. 11.4. be the true *Meiffias* indeed, he said to his Disciples, *Tell John
what things you haue heard and seen*; not onely heard, but
Luk. 7.12. seen: so, if we will prove ourselues to be Christes Kinsmen
indeed, we must worke that which may be seen, as well as
heard. *John* was not onely called, *The voyce of a cryer*, but
Mat. 3.3. a burning *Lampe*, which might bee seen: so all which are
crying voyces, must be burning Lamps.

Iam. 2.18. *James* doth not say, *Let me heare thy faith*, but *Let me see
thy faith*. As the Angels put on the shape of men, that *Abra-
Gen. 18.2.* ham might see them: so faith must put on workes, that the
world may see it *The workes which I doe* (faith Christ) beare
witness.

witnesses of us to the works which we doe, should beare witness of vs: Therefore Christ liketh Faith and Repentance together, *Repent and beleue the Gospel.* Marke.1.15. Therefore I conclude, *That which Christ hath ioyned, let no man sepperate,* Marke 10.9.

Thus haue I shewed you Christs preaching, a great prease hearing, his friends and kinsemens interrupting, and Christ againe withstanding the interruption: by this you may see what a spite the Deuill hath to hinder one Sermon: therefore no maruell though he cause so many to be put to silence: no maruell, though he stand so against a learned Ministry: no maruell though he raise vp such flanders vpon Preachers: no maruell though he write so many bookees against the Christian gouernement in the Church: no maruell though he make so many non-residents: no maruell though he ordaine so many dumbe Priestes for these make him the God of this world, the deuill is afraid that one Sermon will convert vs, and wee are not moued with twentie: so the deuill thinketh better of vs then we are.

Againe, by this you may learne how to withstand temptations: whether it be thy father which tempteth, or thy mother which tempteth, or thy brother which tempteth, or thy sister which tempteth, or thy kinsman which tempteth, or ruler which tempteth, or master which tempteth, or wise which tempteth. As Christ would not know his *Mother* against his *Father*: so thou shouldest not know any father, or mother, or brother, or sister, or friend, or kinsman, or master, or childe, or wife against God.

If the mothers suite may bee refusid sometime, a Noblemans Letter may bee refusid too: hee that can turne his hinderance to a furtherapce, as our Sauiour did here, maketh vs of euery thing. Againe, by this you may learne, how to choose your friends. As Christ counted none his kinsemens, but such as beare the word of *G O D*, and doe it: so wee should make none other familiars, but such as Christ counteth his kinsemens. Againe, you may see the difference betweene Christ and the world: Christ calleth the godly

his kinismed, bee they never so poore, and wee scorne to call the poore out kinismen, bee they heuer so honest; so prouide is the seruant aboue his Master. Againe, by this you see how Christ is to be loued: for when he calleth vs his mother, he shewes vs the way to loue him as a mother; for indeed hee is the mother of his mother, and his bretheren too, Againe, by this, all vaunting and boasting of kindred is cut off. Glory not, in that thou hast a Gentleman to thy Eather, glory not that thou hast a Knight to thy brother, but glory, that thou hast a Lord to thy brother. Hee which calleth *Abraham* his father, find in hell, because God was not his father. If *Mary*, might not bee proud of such a Sonne as Christ, much lesse may you bragge of any friend, or sonne that you haue.

Againe, by this you may know, whether you bee kin to Christ: as those Priests were shut out of the Temple which could not count their genealogie from *Abraham*, so the should bee shut out of Heauen that cannot reckon their peregrine from Christ. Here are the Armes now, whereby you may shew of what house you come; *If you beare the word of God, and doe it*: then Christ saith unto you as hee said vnto them; *These are my Mother, and my bretheren, and my Sisters*: You women are his Sisters, and you men are his Bretheren: If you be Christs Bretheren, then are you Gods Sonnes, and if you be Gods Sonnes, then are you his Heires, for all Gods Sonnes are called Heires, *Rom. 8. 17.*

Lastly, by this you may know the Devills kinsmen: and *John 8. 48.* therfore Christ saith, *You are of your father the Devil*. Shewing that the devill and the wicked are as neere kin, as Christ and the fauful.

1.52.13.13 Now, as *David* saith, *Seemeth it a light thing vnto you to be the son of a King, seeing I am a poore man, and of small reputation?* So may I say, *Seemeth it a light thing to you, to bee the Sonnes of the King of Kings, seeing you are poore men, and of small reputation?* it is counted a great honour to *Hab. 11. 19.* *Abraham, Isaac, and Jacob*, that God was not ashamed to be called their God: What on honour then is this, that God is not ashamed to be called our Father? nay our Brother?

If the Israelites had such care to match with the servants of God, what a blessing is this to marry with the Sonne of God? Therefore if any affect rich Kinlmen, or great marriages: here is a greater then *Salomon*, marry thou hight. This kinsman of ours is now gone vp into heauen, that we may haue a friend in Court.

Joseph desired the Buttler to remember him when he stood before *Pharaob*, and he forgot him, though he had pleased him. But a thiefe desired Christ to remember him, when he came into his Kingdome, and hee received him into Paradise *Gen. 10.14* *Gen. 43.14* *Luk. 13. 1.* the same day, though he had alwayes offended: to shew that though wee haue beeene as bad as thecues, yet we may haue hope in Christ. Therefore, now we may conclude, You haue heard the word, if you goe away and doe it, then you are the *Mother, Brethren and Sisters* of the heauenly King:

to whom with the Father and the holy Spirit,

be all praise, maiestie, and dominion,
now and euermore.

Amen.

F I N I S.

THE

The Declaration of Henry Smith, to the Lord Judges, how he found, and how he left Robert Dickons.

*When I came first to Mansfield with your Honours Pre-
ecept, I found this Rob. Dickons in these and like opinions,
which he presumed he would hold vnto death.*

*H*e said that hee had seene three visions by an Angell,
which shewed him strange things, promised him rare
gifts, and power to come.

*He said that the Angel called him Elias, whereupon he af-
firmed that the Prophecie of Malachy remaines to be fulfilled
in him.*

*He said that the Angel told him, that he shoulde be a Leaper
two yeere, and a Bondman eight yeeres.*

*He anouched that his Father shoulde be cast ouer into ig-
norance, and that all he had shoulde perish.*

*He anouched, that there shoulde be neither battell nor dearth
in his Country for eight yeers, which is the time of his seruice*

*He pretended that after two yeeres, his time shoulde come to
preach, and that no man shoulde be able to confound him.*

*But before I left him (as the Word of God doth alwayes ex-
ercise his naturall power) he pronounced before vs all, Now I
am conuerted by Scripture: whereupon he requested me to set
downe his recantation, which he uttered in these words.*

*The Confession of Robert Dickons, vpon the first
dayes Examination.*

I Did beleene my visions to be true before I heard the Scrip-
tures proue the contrary, and now I esteeme them but a del-
usion of Srtan. Therfore I desire to be set to learning, for my
own saluation, and for the edifying of my Brethren. Witnesses
Will. Dabridgecourt Esq; Henry Smith, Edward Immins,
Will. Whaley, Hugh Peace his Master, and a number more.

Robert Dickons.

*This (I trust) he spake unsainedly: And for so much as his de-
sire to learn is commendable, & his gifts not common to men of
his*

his degree, as your wisedome shall better see if you talke with him alone. I leaue this motion to your Honour's good consideration, which can best judge how to quench, or how to kindle such sparkes. The lost Sheepe is found. *Henry Smith.*

Robert Dickons confession vpon my second Examination, wherin hee declareth, that he had no visions at all, but that he coyned them, and to what end.

The matter of the first Vision.

I Did see vpon Valentines day was eight yeers, greene leaues which was strange in winter, for which cause I brought the boome, and the leaues of the same Oake in summer became red, it chanced at the same time, to thunder and lighten: after this I was visited, as pleased God, for two yeeres.

The matter of the second Vision.

Foure yeeres after I dreamed much like to the matter of the first Vision, and the same night it chanced to thunder. At of this I take God to be my Judge) I found a leauy parchment in my chamber next morning, with those sixe sentences, shewing onely the first line: which leafe, unlesse it was left out of my fellowes booke, I know not how it came.

The matter of the third Vision.

THIS same twelue month, I saw light in the shope alone, wherat I was astonished, & imagining with my selfe what it shoulde meane, it came into my head to tell my fellowes, which came in & found me afraid, that I had seen an Angell in a flame of fire, which called me Elias, & bad me write all that I had seen & heard: hereupon I remembred my former sights & dreams, thought to make me strang unto men, & so turned althat which I had seen, as if God had shewd me visions: Here is all the matter and summe of my supposed visions. To this Confession I take God for my iudge, as I shall be saued in the latter day: but to the other I never smore, though I was never so often examined.

Robert Dickons.

Vpon this hee yeclded vp his Bookes into my hands, which I haue, and keepe; and now hec hath nothing to shew for that false title. *Henry Smith.*



THE LOST SHEEPE

is found.

1. JOHN 4.1.

Proue the spirites, whether they are of God, or no.

Luke 7.

Matt. 24.

John 10.

John 5.

Luke 2.

John 7.

Acti 6.



Either too bold, nor too credulouſ, as *John* ſent to Christ, art thou he that commeth, or look we for another? So ſend I vnto him which calleth himſelfe *Elias*. Art thou hee which was prophecie, or is hee come alreadie? But will *Elias* anſwer as well for himſelfe, as Christ proued his authoritie to *John*? Goe your way and bring word againe to *John* what things yee haue ſene and feare, how that the blind ſee againe, the lame goe, the leapers are cleaſed, the deafe haue, the dead riſe, the poore receiue the Gofeſell. These tokens the Lord uſed for an anſwer, becauſe he would not that men ſhould indanger their ſaluation, to beleeue every man that calleth himſelfe Cheiſt, or *Elias*, or a Prophet, vniuerſe hee bring the testimony of the Holy Ghost in fulneſſe of power: therfore hee requireth himſelfe, if I do not the workes that no man doth, beleeue me not. Therefore he ſaith againe, The workes that I do, be are witneſſe of me, that the Father hath ſent me: therefore it is written, All that haſt him, were aſtoniſed at his underſtanding and anſwers: therefore the ſeruants came backe: and could not bring him, but told the Phariſies how their hearts were ſtricken, No man euer ſpake as this man ſpeakes. Therefore it is written of *Stephien*, they could not reſiſt his wiſdom and the ſpirit by which hee ſpake: Therefore the Disciplies would

would not receive *Paul* before *Barnabas* gave witness of him: Therefore all the Prophets prophesied of Christ's coming, that when he came we should know him, and receive our salvation: therefore Christ hath foretold vs all the tokens of his second coming, and al the signes which shall goe before his day of judgement: and as he had left nothing out, he saith in a full conclusion, take heed, let no man deceipt you, I haue shewed you all things before. But what hath *Elias* done? or what hath *Elias* spoken? or who cannot dispute with *Elias*? or who giueth witness of *Elias*? or who hath prophecied of *Elias*? or who hath received *Elias*? or who hath sayd of a truth, this is a Prophet? O how necessarie had it been, that Christ amongst all other tokenes of his coming, should especially haue noted vnto vs that *Elias* that great Prophet, that crier, that trumpet, that destroyer, that *Noah*, that *Lot*, that soldier of the Lord, that Son of righteousness, that man which no man shall accuse of sin, if their had bin any such to come? sure we would haue respected more that signe, then al the rest. But so it is that Christ hath forewarned vs of many false prophets, but of any one singular Prophet of God, he hath not in all his tokenes once remembred. Alas, *Elias*, where wast thou that the Lord did so forget thee? hath the Lord revealed all tokenes vnto vs, & yet wilt thou be a token aboue numbe? He that cometh in without his wedding garment, shal be thrust out, & shame shal come vpon him which is without shame. And is enough for our beliefe, to say, that an Angell called thee *Elias*? Sathan is a transformed into an Angell of light: search the scriptures, saith Christ, those be they which testifie of me. Will it excuse *Adam*, to say, the woman deceived me? Be not deceived, saith Christ, if an Angel from heaven teach you any other doctrine then this, believe him not: he whom God hath sent, speaketh the words of God. If ye continue in my word, then are you my very disciples: he which hath the gift of prophecy, let him haue it according to the sayth. You say, we are in true religion, if thou wert *Elias*, thou wouldest see vs so continue. Why are we in the true religion? because we truly believe the scriptures: but the scriptures so plaine know.

lie, so often, so vehemently point vnto vs, that *Elias* is come alreadie, that now wee cannot belieue him that calleth himselfe *Elias*, vntesse we falsifie the word of God. You therfore which say wee stand in the true faith, and yet would inueigle vs from the faith which we doe hold, to beleue contrary to his infallible Word, haue a secret meaning to call vs to one heresie after another, which hee may easilie doe, whosoeuer can proue the Sonne of man a lyer, and goe vnder the name of *Elias*. It is hard for thee to kicke against the pricke. Read, see, and behold, how the Spirit concents against thee: I say, vnto you that *Elias* is come already, and they knew him not, buthaue done to him whatsoever they listed.

All the Prophets and the Law it selfe prophecie vnto *John*; and if ye will beleue vs, this is *Elias* which was for to come: he that hath eares to heare, let him heare. *Elias* verily when he commeth, first restoreth all things; but I say vnto you, *Elias* is come, and they haue done vnto him what they would, as it is written of him: *John* shall goe before him in the Spirit and power of *Elias*, to turne the hearts of the fathers to their Children. What say you to all these which bear witness against you? Doe all the Evangelists speake in Parables? was not *Elias* come, because they knew him not? If the Scribes and Pharisees had taken *John* for *Elias*, then would you haue sayd the chiche is plaine: for all men knowe that *Elias* is come. But now the Scribes knew him not: though Christ say, he is come, yet you will not know him: what is this but to confess the Scribes, and deny Christ? You therefore which speake not the words of God, are not sent of God: you which continue not in his saying, are not his Disciple, you which prophecie not according to the faith, haue not the right gift of Prophecie. This is the sentence of truth, vnder which if *Elias* fall, all the false Prophets cannot raise him vp againe.

Now shew thy testimonie *Elias*, thou art of age, answer for thy selfe. How many *Elias*es will you make? ye of what *Elias* did Christ speake? his Disciples vnderstood him of *John*, for vnto him the Iewes had done what they would.

would it or what *Elias* was to be fulfilled & not hee that was prophecied for what *Elias* did the Scribes thinke should first come, before the Sounre of man should rise from the dead? or to what prophesie did they leane, why they should looke for *Elias*? did they not stand vpon the prophesie of *Malachie*? Yea no question, for they had no other to trust vnto; but Christ made answer to his Disciples, that *Elias* which the Scribes looked for, was come alreadie: therefore the *Elias* of *Malachie* was come already: for they knew no other *Mala. 4. 5.* but of *Malachie*: and the Apostles asked him in their mea-
ding, to giue answer vnto the Scribes. If Christ say, *Elias* is *Mat. 17. 10.* come alreadie, doth he not meane that *Elias* which was pro-
phecied and expected, is come alreadie, that the Scripture You haue
micht be found true? No truth can say that hee meant any as much
other: then if *Elias* which was prophecied, be come alreadie, *Elias*, as
how canst thou be hee which was prophecied? The Apostles the Iewes,
said, the Scribes looked for *Elias*; Christ said *Elias* is come
alreadie: is not this as much as if he had said, Let them looke thought
for him no more, for hee that is come shall not come againe: Christ cal-
if we were now to looke for another, he that comes not in at *Elias*, whe-
the doore, is not the right sheapheard, and you are as worthy he said, *E-*
to be welcome, as he which comes before he be bidden: but *is, Eli, la-*
if you had done wisely, you would haue come before Christ, *ma/abach-*
eo he had broached these things to the people, then if you *'thani.*
had made this tale, and framed your matters cunningly, per- *Psal. 78. 39.*
haps some credulous person would haue said: This may be *John. 10.*
Elias. If Christ had not come when Christ came, then Saint An Irish
Patricke had beeene Christ. Can you not be content to thinke *deuotion,*
as the Apostles did? sure it is, they knew not that any *E-*
lias should arise in those dayes, but accounted the Prophecies
of *Malachie* fulfilled, when they heard Christ give sentence
thereof, and they all in one spirit vnderstood him of *John.*
Furthermore all the Prophets prophecied to *John*, but after *Mat. 17. 19.*
John we reade of no Prophet, but the Ministers of the Lord. *Matt. 11.*
So that if you wil interpret a Prophet as they were in the old
law, by this sentence, you cannot be a Prophet, but if you say,
that place of *Malachie* is not so to bee vnderstood, then you
must

must needs construe it thus: that all the Prophets prophesied to *John*, that is, that all, which any of the Prophets sayd to *Elias*, they prophesied in meaning to *John*, & so *Malachies* prophecie is fulfilled in *John*. Thus *Mathew* construeth himselfe in the next verse, saying, This *John*, to whom the Prophets prophesied, is the *Elias* which was to come.

You grant that *John* had the spirit, the power and office of *Elias*, and that he did fulfill his dutie: stand there, for in this point *Lukes* words doe agree with the words of *Malachie*. Now demand I of you, whether names be any thing with God, and when the Spirit prophesied a Prophet, whether he prophesied the name, or the office & the power? Christ had faith, they which do the works of *Abraham*, are children of *Abraham*, and none but they. So when *Malachie* prophesied, that *Elias* should come, hee meant not that *Elias* which was taken vp in a fiery Chariot, should descend againe, but that one should come in the spirit and power of *Elias*, as *Luke* interpreteth the Prophet, saying, He shall goe before him in the spirit and power of *Elias*. The prophecie is fulfilled, when the thing prophecie is come to passe, and that is done which was spoken. Hee is not a Prophet that beares the name of a Prophet, but he that hath the spirit and power, and doth the office of a Prophet. But if your name be *Elias*, why were you not so called from your birth? if you be *Elias* at al, you are *Elias* a fwell at one time as at another. *Elizabeth* could not chuse but call her sonne *John*, *Marie* was warned before she was deliuered, to call her fruit *Iesus*. Your Angell speakes to none but to your selfe, Makes God Prophets in such secret? The holy Ghost lightenth vpon Christ in the likenesse of a Dove, that *John* might see and beare witnessesse: *Paul* was stricken down to the ground in the sight of all his companions: a voyce came from heauen that the people heard, and *Iesus* answered, This voyce was not because of me, but for you sakes: but of this Angell I may say, he which intendeth euill hateth light. But *John* said, I am not *Elias*: he sayd well, for *Elias* was taken vp into heauen, and nothing was prophecie to come againe, but one in the

Luke 17.

John 3.

Luke 1.

Luke 3.

Actis 9.

John 12.

John 1.

spirit

spirit and power of *Elias*, (as I have proued before) and this was *Iohn*, but hee would not call himselfe *Elias*, nor say he came in the spirit & power of *Elias*, though God had given him both his spirit and power. This was *Iohns* modestie, to humble himselfe, as Christ aduanced him: so hee said, I am not a Prophet, and yet hee was a Prophet, and more then a Prophet. Thou child (saith his Father) shalt be called a Prophet of the highest. So little, *Iohn* respected the name of *Elias* or of a Prophet. But are the Prophets of the old Testament, or the Prophets of the new Testament to bee fulfilled in our daies? I thought the Prophets had determined about Christ, and that Christ had prophecied of vs: thus S. *Pau* taught the Hebrews before *Elias* came: hold fast *Elias*, for if this be true thy kingdome is but short. But I come nearer vnto you, do you beleue as S. *Iohn*, as a Prophet, or an Apostle? Then you can shew me your faith by your workes. These tokens *Mark.16*, saith Christ, shall follow them that beleue: They shall cast out deuils in my name, they shall speake with tongues, they shall drise away Serpents: if they drinke poysou it shall not hurt them, and they shall heale the sicke, by laying on their hands. If you cannot doe all these, or none of these, then I may beleue as well as *Elias*: shall he that is full of the holy Ghost be vnable to yeeld one token of faith? hold fast *Elias*. But whether you bee a true Prophet or a false, yet you shall haue power to cast out Deuills, for the false Prophets shall come vnto mee (saith Christ) and shall say, wee haue cast out *Matt.7.22* deuills in thy name. But if thou be but a pettifogger, and haue no cunning, but set a face on things, then take heede how you adiure these spirits, least they turne vpon you againe, and say, Iesus I know, & *Elias* I know, but who art thou? Truly *Elias* make account of this, that whosoever thou seruest, the same shal pay to thee thy wages. Yet a little nearer to you, you ask your brother, as I read in a peece of a letter, vnder your name, If I be a false Prophet, what false doctrine haue I taught? indeed if you were the Prophet of God, the holy Ghost should speake within you, and the spirit of truth should leade you *John 16*, into all truth, as it is written. And if you had the spirit of *Luke 21*.

Iohn.

44. *The lost sheep is found.*

1. *John 13.* *John*, as *John* had of *Elias*, then you shall be full of the Ho-
ly Ghost from your mothers wombe. The Prophit of God can-
not speake, but that which God puts into his mouth; but you
erre & that against God, & against his Word, and yet you ask
what false doctrine haue I taught? First, you call your selfe
Elias, to which now I say no more, but set you the ensain-
ple of Christ, which you shoulde follow. If I beare witnes of
my selfe, my witnesse is not true. You presume further, that
Christ descended into hell both in soule and body: which is
so absurd, that neither, either Protestant or Hereticke, auou-
ched: the Creede faith plainly, his body was buried, and if
in this Article we doe not beleue truly, how say you that we
are in the true religion, which are not yet come to the know-
ledge of our saluation? You auouch stify that the Patriarks
before Christ remained in hell; where was no darkenesse but
light; I stand not to refell absurdities, I rather looke for your
prooife, then you to expect my confutation: some haue said,
in *Abrahams* bosome, some in *Limbo Patrum*, some in Hea-
uen, and some in Hel: but shew me Scripture, or one Doctor,
or true professor since the world began, which euer said as
Elias saith. Did the Angell tell you this? aske him when
you talke with him againe, where this delicate hell is, and
to what purpose it serueth, since Christ fetched his Patri-
arkes forth of it. You say that Christ knew all things sauing
the day of the resurrection: which will not stand with his
humanitie, for so he knew not all things; now with his Dietie,
for so he knew the day of resurrection, and all things else. In
this poynt you ouer-shoot your selfe for want of learning
to distinguish of the two natures in Christ, whereby I per-
ceiue there is nothing in you, but that which is of Practice,
and you know no more then you haue learned at Schoole.
You perueret the words of *Mathew 17*. He saith *Elias* shall
first come and restore all things: you say, *Elias* shall come
and destroy all things, and so vpon a false foundation you
ground a busie argument to no purpose: Shall this bee your
proceedings to falsifie the truth to proue a lye? what doctrine
3. *Thes 2.3.* is this that shal destroy all things? Antichrist is called the son
of

of perdition, because hee destroyeth other, and shall be destroyed himselfe. My power saith *Paul*, is to edification not *Gal. 1.10.* to destruction: construe thy words wisely, for if the sheepe heare his voyce, they will thinke that the Wolfe comes rather then the true Shepheard. Did *John* thy office, and did he not destroy? Had *John* thy power, and could he not destroy? In this word all thy doctrine is manifest: if *Matthew* say destroy, then *Elias* doctrine shall stand for truth: but if *Matthew* say (Restore) then *Elias* shall bee content to goe for a false Prophet, because thou hast changed the truth into a lie. You prophesie that your Father shall be cast ouer into ignorance, and all that he hath shall perish. Now *Elias* expounds how he meaneth to destroy, and first hee beginneth with his Father: O miserable childe for whom his Father is accursed: was *John* *Baptists* Father cast ouer into ignorance? was *Mary* accursed? did their cattell perish? No, thou shalt haue ioy and gladnesse, saith *Gabriel* to *Zacharias*: *Elizabeth* was filled with the Holy Ghost, saith *Luke*, Blessed art thou among women, saith the Angell. Is it true *Elias*? this will go hard on thy side. You would beare men in hand, that neuer plague, nor dearth, nor earthquake, nor waters shall touch your country, so long as you continue amongst them. This is more then euer was granted Christ: what shall wee think? they promise liberty, saith *Peter*, and they themselues are bond seruants. Ah Lord God (saith *Jeremy*) behold the *10. 14.13.* Prophets say to them, yee shall not see the sword, neither shal famine come vpon you, but I wil give you assured peace in this place. Then the Lord said vnto him, they prophesie lies in my name. I haue not sent them, I speake not to them, but they prophecie vnto you a false vision, a diuination, a vanitie, a deceitfulnesse of their owne heart, and they themselues shall perish by the plagues, from which they exempt their Countrey, without my commandement. You shouche that religion is most sincerely professed, and throughly purged from ceremonies in England: Now I would that *Elias* were not a false Prophet. But here I descrie, that *Elias* the Prophet knoweth not what is done beyond seas. No *Elias*, *Genesia*,

Genena is yet to learne of *England*. I would all the wi-
dome of *Elias* could moue *England* to learne of her sister
Genena, then shoulde we haue more Religion, and leſſe Ce-
remonies.

9. You pretend that *Caluin* was a good man, and yet in your Article of Christis descent, you make him a plaine repro-
bate; for he never beleueed as *Elias* doth. You terme your
10. three approbations, visions, and yet you doe say they were
true; wherein you will beguile your ſelfe, because you goe
further then your knowledge: you know not what a vision
11. *Act. 11. 12.* meaneth: but reade, and you ſhall finde that visions are
false. Though *Elias* make a mingle mangle of truths, and
ſeemings together, as though you could dreame and bee
awake: either all muſt bee a vision, or part of a vision, all
truth, or no truth. You ſay, your ſoule was taken from your
12. *Cor. 12.* bodie, indeede Saint *Paul* durft not ſay ſo, leſt any man
11. ſhould thinke of him, aboue that which hee did ſee him to
bee, and that he heard of him: but *Elias* had neede ſpeakē
for himſelfe, for no man will ſpeak for him. But Christ ſaith,
13. *John 14.* the word which I ſpeak is not mine, but the Fathers which
ſent mee. Marke the ſtrong reaſons of our new Prophet, hee proues not as we doe, by *Scriptum eſt*, but doth ſpeakē
as one that hath ſome authoritie, *Ipſe dixit*: for how
would you haue him proue elſe that hee walked ypon the
clouds, and that the rooſe opened to let foorth his ſoule? I
feare his time is not yet come to proue this by *Scriptum eſt*.
But what ſaith *Paul*? Say I theſe things of my ſelfe? ſaith
not the Law the ſame alſo? This geere will not hold, *Elias*,
you did not looke well at the knitting, how theſe things
would agree.

14. *Cor. 12. 6.* *Paul* reſtrainth to glory of himſelfe, because men ſhould
12. not account him aboue that which they ſaw in him: *Elias*
boasteth himſelfe of ſecret visions, because hee would that
men ſhould account of him aboue that which they ſee in him
Mal. 16. 20. to be. Christ would not be known before his time, *Elias* will
15. *1. Cor. 11. 18.* be a Prophet before he can prophecie. Be ye followers of me
ſaith *Paul*, and looke on them that walke ſo, as ye haue vs
for

for an example: there ore fashon thy selfe to *Pasu*, and wee
wilt looke on thee; for hee that commendeþ himselfe is not
allowed, but hee whom the Lord commendeth. Is this man
likely to haue revelations, which cannot reueale any more
vnto vs then wee know? God did beare witnesse vnto the
doctrine of the Apostles, with signes and wonders, diuers *Heb.2.*
miracles and gifts of the Holy Ghost. Is *Elias* also among
the Apostles? Well: hee is the least of the Apostles, wee will
not looke for wonders, we will craue but truth.

The Prophet which speaketh a word which I haue not
spoken, shall die: and if thou thinke in thy heart, how shall
we know the word which the Lord hath not spoken? marke *Dest.18.10.*
if the thing bee not, nor come to passe, then the Lord hath
not spoken, but presumption.

Is it come to passe that the word of *Mathew*, Restore, is
turned to destroy? Is it come to passe, that *Endland* is before
Genena in sincere profession? we see (alas) it is not so: there-
fore wee know the Lord hath not spoken to this man, but
he speaketh of himselfe, therefore thou shalt not be afraid
of him, sayth God. You were sicke as nature inclined, and
you say that the Angel prophecied you should be a Leaper:
you were bound prentise as others bee, and you say the
Angell prophecied you should be a bond-man: your Coun-
tree hath done well, as many moe: And you say the An-
gell prophecied it should fare well for your sake. This is to
prophecie of the weather, when the time is past. Who can-
not haue enough of such Angells, if men would beleue
them? yet *Hanno* wrought with more credite then this, hee
taught birds to sing, *Hanno is a God*, and when they
had learned their lesson, hee lets them flye in the ayre, and
wheresoever they came, they cryed, *Hanno is a God*. This
had sondrie miracle in it, but *Elias* will face vs out with a card
of tenne.

This is but a young deuill. You affirme, that at the de-
sire of the prond, *Elias* is beheaded: this is Propheti-
call indeede, it passeth my vnderstanding. The Spirit of
truth speaketh plainly to edifie in truth, and giueth vn-
der-

derstanding to the simple, but the Spirit of Satan leadeth
 Psal. 1.19. mens mindes, to construe his saying as they list, that vnder
 ambiguous words he might sow erroneous opinions, & con-
 tention amongst men. These are the Wels without water, or
 2. Pet. 2. those which bee deepe that men can draw no water ouer of
 them. This sentence cannot bee verified, vntesse you make
 John Elias : and so we receive your *submittimus* : see how
 Satan shall bee taken in his owne snares. You demand con-
 fidently, if I be a false Prophet, what cuill euer haue I done ?
 or where is the person that can accuse me of sinne ? Christ
 might very well say so, which had power and raigned ouer
 finne : but *Elias* is a man subiect to infirmities, as we are, so
 faith James : But was there any Prophet or Apostle whom
 man could not accuse of sinne ? O *Salomon* thou wast not
 the wisest man, if a child be wiser then thou. O *David*, thou
 wast not a man after Gods owne heart, if thy heart were not
 as pure, and thy life as holy as a simple Prentise ; if no man
 rebuke thee of sinne, thou hast no faithfull friend, if no man
 could accuse thee before, now I accuse thee of sinne, thou
 hast made thy selfe wiser then the wisest, and thou hast sayd,

Psal. 89. I am purer then hee which is a man after Gods owne heart.
 Woe bee to that holynesse which leadeth in hypocrisie vnto
 damantion. Indeed I heare well of your conuersation to-
 wards all men, and I am hartily sorry, that such a good life
 shoule impart credite vnto a false doctrine : I lament that
 the wisdome of the flesh should be readier to godly workes
 then the wisdome of the spirit. It may pity a good heart that
 a boide so well mortified from sinne, shoule not haue a spi-
 rit fited vnto it. But what doe you thinke of these false
 Prophets ? shall they not make a shew of golynesse ? shall
 they not set forth a kind of good workes, (as the Papists do
 to merit heaven ?) yea, no doubt, else Christ would never

Mat. 23.27 have said, They wall be able (if it were possible) to seduce
 2. Cor. 11. the elect. Satan himselfe is transformed into an Angell of
 14. light, therefore it is no great thing if his Ministers be trans-
 formed into the Ministers of righeteousnesse. The damiell
 Alis 16. cried after *Paul* and *Barnabas*, These men are the seruants

of the most high God, which shew vnto vs the way of salua-
tion, and yet she had a soule spirite, ~~had~~ knifed, and yet he
betrayed; *Pilate* washed his hands, and yet he was guilty:
Sathan alledged Scripture, & yet he was but a diuell: some *Phl. 1. 15.*
preach Christ of enuie and strife, and some of good will saith
Paul. If the false Prophets rise not in these daies, when shall
they come if they contesse not many truthes, how shall their
lies be credited? If thy make not a shew of good worke,
how shall they be held for Prophets? Whatsoever thou art,
Elias; the false Prophets shall come daily, they shall come in
sheepe's cloathing, and they shall call themselues great men:
and they shall speake strange words, & they shall worke won-
derfull things, and they shall seeme holy amongst men, and
shall deceiue many, but the end shall sticke them. ~~and~~ recei-
ued thirtie pieces, but after he cast them downe: Thou
maiest win glory among some, but when desperation shall
see from whence his torments came, then they shall cry, Wo
vnto that Prophet. Woe vnto that Prophet, Cast downe
those thirtie pieces, if thou be not a child of perdition as *Iudeas* was, cast downe thy false name, cast downe all which
thou hopest to gaine by that cursed spirite: doest thou not
know that he is a lyer? what doest thou looke for at his hand? build
againe the things that thou haft destroyed, then *Sam* *Gal. 3. 13.*
shall be called *Paul*. If it be such a glory to be a false Pro-
phet, why doest thou call thy selfe a true Prophet, and detract
from thy praise? if thou haft no thy reward heere, where
wilt thou call for it? is the dragon become so familiar as
hell fire become so tolerable, that any man shoulde looke for
ease with the diuell, and make his psonage to lead a number
after him into hell? Truly *Elias*, thou canst not seduce the
Elect, for their names are written in the booke of life, and
the Lord hath promised, no man shall plucke them out of
my hands. Alas, wilt thou loose thy selfe, to loose those
that are the children of perdition already? This is a strong
delusion: yet a little neerer to thee, and if thou canst suffer
me, euent to thy heart, thou art *Elias*, and thou must preach,
wilt thou teach a new doctrine? accursed be that man? wilt *Gal. 1.*
D thou

thou reach the truth? that sayest we know that alreadie: but yet thou wilt labour with vs, and preach together. It is spoken like a friend, why then canst thou not joyn thy selfe with the discipiles? Why doth not the spirit put into their hearts to receiue thee? If god had sent thee to vs, no doubt he would haue sent vs to thee, that as many as be elected,

Act. 14. might beleeue; for so did the Iewes when *Peter* came: and so did the Gentiles where *Paul* preached: and as the Angell

Act. 10. warned *Peter* to come, so hee warned *Cornelius* to send.

Amos 3.7. Surely the Lord will do nothing, but he reuealeth his secrets

Matth. 16. to his seruants and Prophets. Amongst the people, some said

he is *Elias*, some *John Baptist*, some a Prophet; but the discipiles had him straite before he told them, Thou art the son of the liuing God, For the spirits of the Prophets are subiect to the Prophets: so saith *Paul* which had the spirit of God: my sheepe know my voyce (saith Christ) but a stranger they will not follow. What Prophet is he that the spirit brooketh not, & the elect do not beleeue? It is I, saith *Elias*, and none else: God grant that never false Prophet find more credit.

Mat. 17.12. But you pretende your time is not yet come &c. Nay *Elias*, your time is past, you were filled with the holy Ghost from your mothers wombe, and doe ye not yet beleeue, or is not your time yet come, wherein men shall beleeue you? Why then do you speake for credite before your time? or why doe you bid vs beleeue you? I am weary of these tales, and haue beeene too long in reproving that sprite, which I trust no brother will beleeue. Marke therefore, you shall heare, in a word, all which I haue spoken: you which beare witnesse of your selfe, which haue done nothing wonderfull, which speake like other men, which cannot answere in disputation, of whom no Disciple beareth witnesse, of whom no Prophet hath prophelyed, whom no Brother hath receiued, which are not in the number of all the tokens; which come without your wedding garment, which prophecie not according to the faith which lead vs from our beleife, which make the Son of man a lier, which construe the simplicity of the Apostles, in parables, and figures, which confess

Luke 1.

the

the Scribes, and denie Christ, which presume Christ did not respect the prophesie, which come before you be bidden, which come in at the wrong dore, which come to prophesie when the Prophets are gone, which thinke not as the Apostles did, which vnderstand not Christ as his disciples, which make the spirit prophesie names, which were not called *Elias* from your birth, whose Angell speakes to none but your selfe, which claime your calling from the prophesie of the old testament fulfilled before Christ, which haue not the tokens which follow them that beleue, which come to destroy, whose father is accursed, which penaildge your countrey aboue all the promises that were granted to Christ, which teach false doctrine, which pervert the text of the Scripture, which prophesie of things when they are past, which speake darkely to diuers senses, which cast your self in your own sayings, which proclaim who can accuse me of sin, which glory of your selfe aboue that which all men see in you, which will be wiser then the wisest, and more righteous then hee which is a chosen man after Gods owne heart, which rise in these suspiciois daies, which make a shew of holines, which confesse truths to infer lies, which cannot ioyne your selfe to the disciples: What, are you a true Prophet or a false? if these be the marks of a true Prophet, how shall we trie spirits of Satan? our religion taketh these for the marks of a false Prophet. *Elias* faith, we beleue the truth: therfore he which takes *Elias* with all these marks for a true Prophet, by *Elias* owne sentencie, is in a wrong beleef: let ys therefore keep the profelion of our hope without waering, for he is faufull that *Heb.10.23.* promised, Be not suddenly moued from your minde, nor *1.Thef.2.2* troubled, neither by spirit, neither by word, neither by letter as it were from vs. If a dreamer or prophet rise amogst you, *Deut.13.1.* and give you a signe or wonder, and the same signe come to passe, and he notwithstanding say, let vs go another waye: ye shall not hearken vnto his words, for the Lord proueth you to know whether you loue him with all your heart. The Prophet, at whom *Jer.48.30.* stretched out his hand, was chargid by word from heauen, neither to eate, nor drinke, nor

1.King.13.

turne againe the same way he came, but hee was gone, a man of Bethel overooke him, and said: I am a Prophet also
 1.King.18. as thow art, and an Angell spake vnto me, bring him againe to thy house, and let him eat and drinke with thee, but he
 lied vnto him, yet hee went with him, and did eat: but as
 they sat at the table, the Lord spake to the man of Bethel,
 because thou hast not done as the Lord commanded thee, but
 turned againe and eaten, thou shal not come home to bee
 buried with thy fathers. And as hee was gone, a Liott met
 him by the way, and slew him. God spake once to Balaam,
 but Balaam besought God to speake vnto him againe, and
 so the foolish Prophet was rebuked of his Asse, because hee
 tempted God to alter his commandement. How long looke
 we after deceitfull signes? how long hault wee betweene
 two opinions? If the Apostles speake the truth, beleue them,
 if Elias speake the trueth, heare him: a Prentise in Mansfield
 calleth himself Elias: but Thomas will not beleue, how
 shall Thomas be made to beleue? Put to thy hand Thomas,
 and feele my wound: So shew me thy testimony Elias, let me
 feele your heart, let me see your workes, let mee heare
 your faith, your wisedome, your knowledge, and what you
 can foretell to come: If you will not come to this reckoning,
 then I say no more, but warne all men to beware. If I had
 not knowne the truth, I would haue thought this man had
 spoken truthe.

God is my witnessse, I haue suffered the Spirit to speake
 vnto thee, because I seeke thy conversion, but if thou wylt
 not returne, while mercy is ready, I bring thee sorrowfull ti-
 dings, when Satan shall not helpe thee, the racke must proue
 this doctrine: wyl thou heape God, and the diuell, and man
 vpon thee all at once? O wretched creature, and miserable
 Prophet, who is able to sustaine? My sonne (saith Salomon)
 if thy heart be wise, my heart shall rejoyce, and I will be glad
 Psa. 23.15. over thee: so I, which haue gone thus far, to bring thee vnto
 Christ, if thy portion be amongst the righteous, and thou
 hast an houre yet wherein thou shal be called, if thou canst
 goe with me, and it may please the diuine prouidence to
 call

call thee at my voyce: I will sing praises, I will giue thanks, I will say vnto my soule in all her troubles, Reioice my soule, remember since thou prayedst for *Elias*, and the Lord heard thee out of his holy Sanctuary, and thy consercion shall not be hid from *Israell*: pity thy selfe before the day of payment,

and alwayes remember the sentence of *Gamaliel*, which *Act.5.31.*

neuer lighted false: If thou be not of God, thou

shalt come to nought, and thy end shall

be worse then then thy be-
ginnings.

I O H N. 12. 48.

*The word that I haue spoken, the same shall indege you in
the last day.*

F I N I S.



Questions gathered out of his owne Confession, by Henry Smith ; which are yet unanswered.

VWhether you are sure you shall liue these three yeares, because you say, after three yeares you must preach ?

Whether may a man expect visions from God, because you say, for these three yeares you are to looke for moe visions ?

Whether shall you be able at any time to interprete the truthe of the Scripture in all places without error, better then all the Doctors ?

One of your sentences saith, you shall liue chaff in wedlocke: when must you take a wite ? and why should you not rather continue single ?

Whether there hath beene neither pestilence, nor dearth, nor warre, nor earthquake in your countrey these fife yeares, nor shall be any time of your continuance there, because the Angell so promised ? is this more then euer was granted to Christ ?

What Bible or translation meane you when you say, this Bible is truly translited ?

Whether it be necessary to saluation, to beleue all the articles of the Creede ?

Whether any man since the Apostles, did stand so right in the whole doctrine of the Scripture, that hee did hold and beleue the true interpretation of all the words and sayings through all the Prophets, and Apostles in all the Bible ?

Whether predestination, election, &c. are to be preached vnto laymen ? What free-will had *Adam*, and what free-will remaineth vnto vs ?

What Scriptures are canonical, & which are not canonical.

Whether

Whether a man may marrie his childe with a Papist or other heretike, hoping to conuert him?

Whether Ministers should haue liuings or stipends?

Whether, in some cases, a Minister may not be non-resident?

Whether Heretickes, liuing to themselues, without corrupting others, are to be punished with death?

Whether Satan knoweth the inward thoughts, further then by the outward habit of the body, and whether he can reade and sy, *Verbum caro factum est.*

Whether Christ was, or is, or shall be knowne, and preached vnto all nations of the world?

Where is hell? and what shall be the manner of punishment there to the reprobate?

What thinke you of the Antipodes, and those monstrosous people which liue in *Asia*, and of monsters in generall?

What thinke you of that saying of Christ, This day shalt thou be with me in Paradise? what kinde of place is this; and where: and to what purpose now it serueth, and whether it was a materiall Apple that *Adam* did eate?

How esteeme you of Astronomic, Physiognomie, Palmistrie, casting of a figure, of misickle in the Church, &c.

What think you of our Common prayer book, & Letany?

What esteeme you of Fairies, Hobgoblins, &c. Whether their mony be true, and how they haue it?

Whether should one meaning to be a Preacher, first study the Arts, or else study nothing but Diuinity, as you haue done?

Whether the font, surplesle, cappes, tippers, belles, holy-daisies, fasting-daisies, and such like ceremonies, are better obserued, or omitted?

Whether they which are called Protestants, or those whom we call Puritans, be of the purest religion, and most reformed to the primitiue Church?

What is meant by the Prison in *Peter*, whether Christ descended in spirit.

Whether our joyes in heauen shall be, to all equall, and the

the tormentis in hell, to every one alike? and whether we shall see, and know one another.

Where was the soule of *Lazarus*, while his body was in the graue?

Whether *Elizens* cursing the little children, did not sin.

At what age and stature shall all rise in the resurrection? and whether the wounds and scars shall remaine in our bodies glorified.

What thinke ye of the Scribes in the third of *Mark*, that said Christ had an vncleane spirit, and casted out duuels by *Belzebub*, did they not sinne against the holy Ghost?

Whether images bee in no respect tolerable, and whether a man remembraunce Christ by seeing the crosse, doth sinne.

Which is the greatest sinne that reigneth this day in England?

How is the soule created in man, and when it commeth, and how, or in what part is it placed in the body?

In what estate shall the Sunne, and Moone, the heauens, and elements be after the last day, when there shall be no creature vpon earth?

What thinke you of playes, and representing diuine matters, as in pageants?

Whether all things amongst the fauill Christiauns ought to be common?

What do you thinke concerning the bishopping of children?

What Citiie is described of *Iohn* in the seuenteenth of his Reuelation?

Whether did the Apostles know sufficiently their saluation, before Christ died and rose again?

Answers to ettry point, or yeeld.

Henry Smith of Husbands Bosewell, at the commandement of the right Worshippfull his Uncle, Master Brian Cane, high Sheriffe of Leicester-shire.

FINIS.